

Dhammo-haværaḁkḁathi – Dhammachāri

An unconventional perspective in times of need through pristine Buddha Dhamma

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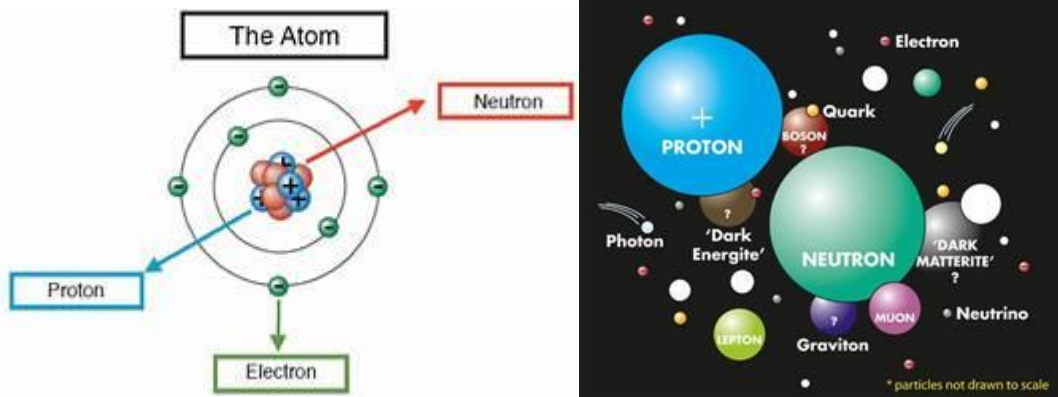
Introduction

In the Buddha *dhamma* the Magadhi phrase “*dhammo-haværaḁkḁathi – dhammachāri*” means “those who tread the path of the *dhamma*, get protected by the *dhamma*”. In order to know and experience the workings of this phrase, one must understand the nature of the human body along with pristine unadulterated Buddha *dhamma*. Compared to the Buddhist religion, Buddha *dhamma* provides essentially a deeper meaning of the phrase which is of interest in meeting life’s challenges. *Dhammo-haværaḁkḁathi – dhammachāri* is basically an ancient problem-solving technique based on changing or even alleviating the real causes rather than working with the outcome based on hypothetical causes. An outcome or a result is a product of a cause(s). Thus, an outcome cannot be changed unless its real causes are alleviated. Once the root causes are changed or alleviated, there would be no undesirable outcomes/product to deal with. When it comes to human afflictions, almost all root causes are mental in nature as opposed to the physical sciences that attempt to find root causes outside the individual in times of need. Therefore, the below discussion in particular is aimed at providing a comprehensive understanding of this Magadhi phrase from the *dhamma* perspective and its undeniable validity in times of need.

Universal Building Blocks and Human Body

Scientifically, it’s known that physical bodies both animate and inanimate are made up of particles and particles have esoteric aura or a radiant field of energy around them depending on the strength of their photoelectric charges. All sub-atomic particles are comprised of rapidly spinning electrical charges in orbits around a

nucleus where protons and neutrons are located or as waves. These particles have measurable photoelectric charges. Scientific evidence suggests further that there are even far smaller particles known as quark with similar but unstable properties and dark energy. The pristine Buddha *dhmma* explains this microcosm of matter as *suddha ashtaka*.



Charges of subatomic particles: All subatomic particles have one of three electric charges: positive, negative, or none (neutral). All subatomic particles also have a property of spinning around their axes similar to the planets rotate around the sun. Sources: https://en.wikipedia.org/wiki/Subatomic_particle & NBC News at http://www.nbcnews.com/id/47217745/ns/technology_and_science-science/t/super-collider-team-discovers-new-subatomic-particle/

Corporeality and Auras

Similarly, living beings of both higher and lower order in the ladder of evolution not only carry an aura around them but also possess a *viñāna*. All the above-mentioned entities whether animate or inanimate, physical structures are made out of subatomic particles (electrons, neutrinos, photons, and alpha particles), which can be explained as units of energy referred to as *āpo*, *thejo*, *vayo* and *patavi* in the Buddha *dhmma*. They represent eight qualitative properties. In the Buddha *dhmma* these eight particulate properties are referred to as *suddha ashtaka*. (*āpo*, *thejo*, *vayo*, *patavi* and accompanying *varna*, *gandha*, *rasa* and *ojā* which are inseparable). The properties, which are known as the four great *mahā-būtha* (or that “can become”) can turn into elements (*dhāthū*) in conjunction with *viñāna* when space is available. For instance, when a sperm and an egg cell come into contact and fuse into each other, a *viñāna* seed penetrates (*okekanthi*) giving a

lease on life to the embryo. The *viñāna* in this live embryo in conjunction with space taps into *mahā-būtha* and turn them as necessary into elemental *āpo*, *thejo*, *vayo* and *patavi dhāthū* framing the physical body and its functions both mental and physical. It's a result of causes and effects that prevail in nature. Each of these elemental *dhāthū* carry a photoelectric charge around them caused by their subatomic particles. Their photoelectric charges constitute an aura around them that can be detected by modern scientific methods and equipment.

Cognition and its Driving Forces

In framing the physical corporeality, *viñāna* acts on its own behalf and acquires what it wants to secure its existence. *Viñāna* gets generated through the cognitive process in decision making that is associated with *rāga*, *dvæsha* and *moha* properties (= *san*) and hence has the capacity to acquire and lease life to its own existence. *Rāga*, *dvæsha* and *moha* properties are referred in the Buddha *dhamma* as *kleśa* or dark energy that prolong the existence or *samsāra*. *Viñāna* means mental lucidity corrupted with associations of *rāga*, *dvæsha* and *moha* properties. Thus, the *viñāna* is explained as the impure mind. When *viñāna* becomes the driving force in the mental sphere (*citta santhānaya*), cognitive decisions based on innate desires (*priya-manāpa* or *rāga*), conflicts/repulsions (*apriya-amanāpa* or *dvæsha*) and comparisons between the two (*moha*) get accelerated until the desired outcomes get fulfilled. In this cognitive process the properties of *rāga*, *dvæsha* and *moha* get intensified leading to pulsations (*væga*), impulsivity (*āvæga*), anxiety (*cittāvega*), compulsivity (*væmaththathāva*) and actions based on *san* (*sankhāra*) coercing the development of new relationships or links (*samūdaya*) that support the continued existence of *viñāna*. These relationships are moulded on the basis of subtle mental properties of *chandā* (deep desire), *dosā* (deep discord), *bhaya* (fear) and *mohā* (irrationality), which are shades of *san*. According to *Chachakka Sūtta* (M.N), 36 such cycles operate in the mental sphere

when a mental object triggers the whole cognitive process from pulsation (*vāgaya*) to the generation of *viñāna* energy. When one's cognitive operations are driven by intense *san* or *rāga*, *dvāsha* and *moha* properties, the radiation of the mind loses its brightness. This is because the mental defilements associated with *san* lead to mental cloudiness caused by corrupted *viñāna* energy. Cognition based on mental impurities result in radiating only dark energy and as a result one's aura turns dark. This means if the cognitive process is over laden with *rāga* properties, the aura depicts a dirty dark green color. When one operates with *dvāsha*, one's aura turns into dirty dark red and then to maroon color. When one operates with *moha*, one's aura indicates a combination of both colors leading to dirty dark yellow color. Since mental objects can trigger 36 cycles that are operational in the mental sphere, a tremendous amount of dark energy generated with *san* associations can overwhelm a person. Since this is a cognitive process, it impacts the body. Thus, it can be said with certainty that the negative radiation or dark energy generated in the mind impact the basic bodily building blocks of elemental *āpo*, *thejo*, *vayo* and *patavi dhāthū* causing them to vibrate and leaving them in intensely excited states. This generates intense radiation of dark energy into the space around the person. Buddha *dhmma* asserts that workings of the mind impact not only oneself but also the external world (*ajjaththa* and *bahiddha*). Therefore, it can be said that this excited dark energy will further excite *āpo*, *thejo*, *vayo* and *patavi būtha* in the external world exponentially disrupting the balanced flow of the natural living environment. These disruptions of nature could lead to vicious conditions that humans may find hard to survive.

Mental Properties and Human Maladies

Worldwide, greed, conflict and ignorance (*rāga*, *dvāsha* and *moha* properties) have become commonplace among all humanity in the name of improved living conditions or acquiring material wealth at the expense of spiritual and ethical values once admired by humans.

If the majority of world population acts on the mind set of greed, conflicts/discord and ignorance, an exponential excitation of the great *mahābhūta* and their elemental forms trigger significant disruptions in behavior of the elements of air, water, heat and soil. With such negative energy impacting natural environment, microbes could get mutated as an adaptation. These changes in nature are an inevitable outcome caused by human behavior. Perhaps, natural disasters such as unanticipated flooding, tsunamis, earthquakes, tornados and new diseases such as Ebola, SARS, H1N1 (swine flu), Avion flu, or current COVID 19 pandemic can be viewed as a few outcomes in nature as a result of *san* associated human behavior. If this immoral human behavior is to continue, more dark auras comprised of dark energy will be radiated into the universe resulting in more crisis and/or disasters that are waiting to happen based on the natural principle of cause and effect, which is explained in detail in the pristine Buddha *dhamma*.

The mental properties of *rāga*, *dvæsha* and *moha* (= *san*) can directly impact *vā* (air), *pith* (bile/endocrinal) and *sæm* (phlegm), which are known as the 3 factors causing maladies (*thūndos*) in the corporeality according to Buddha *dhamma* and *Ayurveda*. If *san* properties get into an imbalance (*visama*) due to varying intensities of *priya*, *apriya* and selection between the two attitudes, healthy composition of *vā* (air), *pith* (bile) and *sæm* (phlegm) get into disarray. This disarray of *thūndos* leads to various ill health conditions in the corporeality. For example, if *moha* property is intense, illnesses related *vatha* (air) such as rheumatism, joint pains and skeletal ailments get triggered. If *rāga* property gets intense, illnesses related *sæm* or phlegm such as cataract, influenza, allergies, asthma or similar respiratory illness get triggered. If *dvæsha* property is intense in the individual, bile/endocrinal secretions related illnesses such as cancer, skin diseases, digestive illnesses, diabetes, muscular diseases, infections, mental disorders etc. get triggered. Yet, by balancing the three factors *vā*, *pith* and *sæm* in the human body through deracinating *rāga*, *dvæsha* and *moha* from the mental sphere, one's mental and physical

health can be restored alleviating all one-hundred-eight existential afflictions for good as stated in the *Girimānanda Sutta* (M.N). Therefore, it must be acknowledged that humans are fortunate that they can change a given cause in favor of an outcome based on the appraisal through cause(s) and effect(s) and the level of indebtedness (*naya-gaṇḍenūwa*), if they come to their senses and learn to practice or tread a path free of *rāga*, *dvāsha* and *moha* mental properties. This practice is known as *dhammānūddhamma patipadā*, which is explained in detail in the Buddha *dhamma*.

Dharmānūddhamma Patipadā

Magadhi phrase *dharmānūddhamma patipadā* is comprised of 3 words namely *dhamma* + *anū* + *dhamma* and *patipadā*. *Dhamma* = cause and effect; *anū* = means newly arising; *patipadā* = path or way to follow. This *patipadā* is also a *magga chariyā* or a way of life for all humans irrespective of cast, creed, religion, ethnicity or the likes. This *magga chariyā* can be interpreted as and when one engages with a thought and translates it into an activity, one must essentially appraise the thought and action with cause and effect and *naya-vinaya* i.e. whether this thought/action is harmful to self or others or the environment in which its to be performed. An inept person (*prūthagjana*) appraises physical, verbal, and mental events both internal and external, through his or her experience in adorability (*priya-manāpa*) and repulsiveness (*apriya-amanāpa*) scale. This scale differs with each individual and hence unacceptable for universal application. A universally applicable tool shall not entertain any discrimination or an individual bias.

Buddha *dhamma* provides a secure method to appraise one's thoughts and actions beyond one's own adorability (*priya-manāpa*) and repulsiveness (*apriya-amanāpa*) scales. This method or the *magga chariyā* explained in the *dhamma* is an appraisal tool that one is supposed to use to determine *karaneeya* (to do) or *akareneeya* (to avoid) nature of one's thoughts and action. If the thought and related action do not promote *rāga*, *dvāsha* or *moha* while it liberates one with *alobha*, *advesha* and *amoha* and does not bring harm to self or others including environment, then it is a thought and an action

that is to be associated. These are known as *karaneeya dhamma*. If the thought or the action promotes *rāga*, *dvesha* and *moha* and brings harm to self, or others or the environment, such thoughts and actions are to be dissociated or to be rid of. These are termed as *akaraneeya karma*. How does one become skillful in recognizing the nature of thoughts and actions whether they lead to *karaneeya* or *akaraneeya* actions when a thought arises in the mind?

Āna-Pāna Sathi Samādhi Bhāvanā

According to Buddha *dhamma*, there is one practice that must always be utilized and applied (*eka dhammo bāvithā bahūliekathā*) to all thoughts that emanate in one's mind and their actions to follow. This one practice is the *āna-pāna sathi samādhi bhāvanā*. Magadhi term *āna* means to take in or import or to associate. *Pāna* means to eliminate, export or to dissociate. This means *karaneeya* thoughts and action are to be taken in or to be associated with. *Akaraneeya* thoughts and actions are the ones that are to be dissociated or eliminated from the mind by stopping them from continuing. This process of associating *karaneeya dhamma* promotes *alobha*, *advasha* and *amoha* properties. *Akaraneeya karma* lead to *anūsaya* and *āsaya* buildup in the mind which form the reservoir for lasting habits associated with *rāga*, *dvasha* and *moha*. Its important to recognize when getting rid of *akaraneeya karma*, there arises a gap due to their exclusion from the mental sphere. This mental gap must be filled with *karaneeya dhamma* such as *mettan*, *karūnan*, *mūditan*, *ūpekkhā*, *alobha*, *advasha*, *amoha*, *lobakkhāya*, *dveshakkhāya* and *mohakkhāya dhamma* thoughts. If left unfilled, the same tendencies will return and reoccupy the mind. For complete mental cleansing of these properties, equipping the mind with *karaneeya dhamma* is necessary. This is an essential part of *āna-pāna sathi samādhi* practice. In essence, this is the basic workings of *Buddha āna pāna sathi samādhi bhāvana* that helps one to uproot *rāga*, *dvesha* and *moha* and cleanse the mind from defilements. The *Buddha āna-pāna sathi samādhi bhāvanā* is also known as *yūganaddha bhāvanā* because in *Buddha āna pāna sathi samādhi* both *samatha* and *vipassana* applications must be practiced sequentially as appropriate. When a mental object unfolds in the mind and race through *sanchetanā*

toward full excitement (*vemaththathāvaṇa*), *āna pāna sathi samādhi* practice can prevent the natural run of the thought process and break the thought circuit to prevent it from building up *anūsaya* which, if unhindered will transition into *āsaya*. *Āsaya* constitutes the food that nourishes as well as seeds that support one's continued existence (*samsāra*). *Anūsaya* that forms a new, can be prevented from transforming into *āsaya* through *anūppāda nirodha* (terminate before it commences) technique of the practice of *āna pāna sathi samādhi bhāvanā*.

Anūsaya and Āsaya Formation

Its also paramount to gain some insight into *anūsaya* and *āsaya*. There are 3 types of *anūsaya* namely *thanhānūsaya*, *patighānūsaya* and *avijjānūsaya*. Once these three *anūsaya* are formed, they contribute to another four *anūsaya* that condition the mental sphere namely, *dittānūsaya*, *mānānūsaya*, *kāmarāgānūsaya* and *rūparāgānūsaya*. These seven types of *anūsaya* once formed during the cognitive process, settle down as *āsaya*, which become conditioned mental properties or otherwise known as conditioned habits (*gathī*). Once *sankhāra* and *anūsaya* are formed and landed as *āsaya*, they cannot be reversed with *mettānūssathi* or with any other *anūssathi*. Once formed and a relationship is established, it will be expired over time by itself as indicated by the Magadhi term *vaya dhammā sankhārā* or *yan kinchi samūdaya dhamman - sabbanthan niroda dhamman*, which mean all *sankhāra* are destined to expire over time.

When a mental object arises in the mind (in the *citta santhānaya*) based on *rāga*, *dvaṣha* and *moha citta* begins to wheel along the object, forming a sequence of thoughts (*sanchetana*) due to unawareness of the causes and effects of the unfolding thoughts (*ayonisomanasikāraya*) giving rise to *viññāna* energy further leading to *anūsaya* (*anū+ saya*; *anū*=new; *saya*=reservoir=pool) and *āsaya* (*ā+ saya*; *ā*=already in) that constitute the driving forces in securing one's existential survival (*samsāra*). One needs to investigate the arisen mental object and *sanchetana* through *yonisomanasikāraya* to identify its root whether the thought is based-on *rāga*, *dvesha* or *moha*. This is the commencement of *āna pāna sathi samādhi* practice. When one can recognize the

emotional excitement (*vemaththathāvaṇṇa*) that is evolving, the person will be able to skillfully identify its root (*pajānāthi*). One is able to recognize the excitement caused by *vemaththathāvaṇṇa* through the brunt of feelings that stream through the corporeality. When *vemaththathāvaṇṇa* extends through the body and mind, *anūsaya* emerges, if the mind operates with *ayonisomanasikāraṇa*.

Once the root is identified through *yonisomanasikāraṇa*, one needs to follow the appropriate *āna pāna sathi samādhi* practice deciding what *samatha* and *vipassanā* components to be applied depending on the root cause.

Anūssathi & Yūganaddha Bhāvanā (Samatha-Vipassana Tandem Application)

Asūbānūssathi & Maranānūssathi

If the mental object is arisen from *rāga (loba)* root, one must get the excited *rāga citta* settled (*cittāvega* and resulting *vemaththathāvaṇṇa* = inebriation) by contemplating *asūbānūssathi* (*asūba+anūs+sathi*; *asūba*=disparaging outcomes; *anūs*=newly; *sathi*= appraised on cause and effect along with *naya-vinaya* impact) either through reflections on the elemental constitution of the object (*dhāthū manasikāraṇa*) or how the object/corporeality falls into its separate components after death (*navaseevathika manasikāraṇa*) and get the mind to comprehend the true nature of the mental object while allowing the mind to terminate or continue with further wheeling thoughts (*sanchetana*). Once settled from excitement (*samatha*) and the *citta* becomes relatively tranquil, one must replace the arisen *rāga* property (*loba*) with *alobha citta*. This approach gradually deconditions the mind of *loba* property. Further, this process is also known as *āna-pāna sathi samādhi* taught in the Buddha *dhamma*. In other words, removal of *saṇ* based *akaraṇeeya* activities must be followed by replacing them with *karaneeya dhamma* in the *citta santhāna*. This practice cleanses the mind. Over time this practice will thwart re-emergence of *rāga citta* for good. The process *āna-pāna sathi samādhi* does not stop here as one must remove the root cause of *rāga* for ever. Once mind is settled after the excitement (*vemaththathāvaṇṇa*) caused by *rāga* or

dvæsha, one must follow the step 2 of the process namely *maranānūssathi* practice to deracinate the root cause of *rāga* or *dvæsha*. This is the practice of *yūganaddha bhāvanā* mentioned earlier. Its quite effective in deconditioning the mind from all three conditioned mental defilements.

Mettānūssathi & Maranānūssathi

If the mental object is arisen from roots of discord or repulsion (*dvesha* = 2nd guise of *lobha*), one must get the *dvæsha* mind settled from excitement (*ċittāvega* and *vemaththathāvaya*) by contemplating unbound compassion or *ariya mettānūssathi* through reflections on *mettan*, *karūnan*, *mūditthan* and *ūpekkhā* as appropriate while getting the mind to comprehend the true nature of the mental object allowing the mind to settle down from further wheeling thoughts (*sanchetana*). Once excitement (*samatha*) is dwindled and the mind becomes relatively tranquil, one must replace the arisen *dvæsha* tendency with *advesha ċitta* and remove the root cause of *dvæsha*. This process is also known as *āna-pāna sathi samādhi bhāvanā* taught in the Buddha *dhamma*.

One must break away from the traditional practice of *mettā* meditation based on *satva-pūḍgala saññā* (perception of corporeality as an entity defined as I, me and mine) that encompasses the perception of the person as *niccha*, *sūkha* and *attha*. Content in traditional *mettā bhāvanā* runs as “may I be well; may my parents be well” and so on are no part of boundless absolute *mettā bhāvanā*. Traditional *mettā bhāvanā* contributes to the strengthening of egotism (*asbmimāṇaya*) and the belief in a soul. One must break away from such incorrect conventional practices of *mettā bhāvanā* and learn to practice the below given boundless absolute *mettānūssathi*.

May All beings in all worlds and I be:

- well through liberation from the four unendurable hellish realms by attaining stream winner status (*Sotāpathi pala*)
- healthy through eradicating the unhealthy *kama-raga patiga* properties based *keilesa* by attaining once returner status (*Sakadāgāmi pala*)

- alleviated mundane feelings (*āmisa suvaya*) and realized supramundane feelings (*nirāmisa suvaya*) by attaining non-returner status (*Anāgāmi pāla*)
- liberated from all *samsāric* afflictions (*dukkha*) forever by attaining enlightenment or *Nibbāna* (*Arahant pāla*)

May all beings heal from absolute *Nibbāna*!

Boundless absolute *mettā* recommended in the Buddha *dhamma* is an effective tool of the highest order to get the mind settled toward tranquility (*samatha*) when excited through the *vemaththathāvaya* generated by *apriya/dvæsha* mental states that will lead to mental discord if unhindered. *Mettānūssathi* is the exact antidote for the second guise *dvæsha* (discord/conflict/repulsion) and the like arising in the mind. However, the application of *mettānūssathi* must occur as and when the *citta* begins to get excited with *apriya* mental object and not too long after the arising of wheeling thoughts leading to *anūsaya* via *sankhāra* (*karma beeja*) formation.

Even if the wheeling thoughts ravage the mind, one should be able to break the cycle of discord/repulsion by the application of unbound *mettānūssathi* as it will hinder the evolution of further *sankhāra* (*karma beeja*) stopping any deposits of *āsaya*. Grasping the moment of arising of *apriya* tendency, which means before reacting mentally or making *sanchetana*, one will be able to douse the flames of conflict (*sanchetana*) instantly and prevent *anūsaya* from taking root. This process is known as *anūppāda nirodha* technique. This approach stops the buildup of *āsaya*. By intervening with *mettānūssathi*, one can break the cycle of *sankhāra* prior to ripening them into *anūsaya* and *āsaya* through the application of *anūppāda nirodha* process. *Mettānūssathi* will lead to mental tranquility and one will be able to remove the roots of *dvæsha* or the 2nd guise through the application of *maranānūssathi*.

The process of *āna-pāna sathi samādhi* does not stop here as one must remove the roots cause of *rāga* and *dvæsha* for ever. Once the mind is settled after the excitement (*vemaththathāvaya*) caused by

rāga/dvāsha, one must apply step 2 of the process namely *maranānūssathi* practice.

Maranānūssathi

Humans with *ayonisomanasikāra* wholeheartedly accept that everything they sense through their eye, ear, nose, tongue, body and mind are entities that often satisfy their senses not only with the idea that the desire can be held as one wishes (*niccha*) and pleasant feelings (*sūkha*) but also, they identify such things as their own and are owners of such (*attha*). However, they fail to see the reality about what they see, hear, smell, taste, feel and think due to ignorance (*avijjā*) catered by *ayonisomanasikāra*. The world that is known to them possesses properties of *anichcha*, *dukkha* and *anatta* in reality as opposed to the deeply ingrained conditioned attitudes of *niccha*, *sūkha* and *attha*. Therefore, this discrepancy creates conflicts or afflictions within the mind that cannot be resolved without *yonisomanasikāra*. For getting rid of conditioned perceptions of *niccha*, *sūkha* and *attha* from the *citta*, the Buddha *dhamma* recommends the practice of *maranānūssathi*.

In the practice of *maranānūssathi*, one needs to uproot 3 deeply ingrained conditioned perceptions namely *niccha*, *sūkha* and *attha*. They represent and manifest as a profound belief to keep the desirability of the mental object for ever (*niccha sañña*), feel good about the held desirable mental object (*sūkha sañña*) and identify with this object as I, me, or mine attitude to own it or bring it under one's own control (*atta sañña*) respectively. These three perceptions are not only deeply ingrained in the mind but also are associated with *rāga*, *dvāsha* and *moha* conditioned habits that are also profoundly ingrained. Getting rid of these three subtle perceptions (*sañña*) that remain concealed in the *citta santhāna* cannot be completed by ordinary means. They must be uprooted by practicing *maranānūssathi*. Once uprooted, the freeing up space cannot be left vacant. Thus, *maranānūssathi* is practiced in the following manner.

Uprooting of conditioned perceptions occur when one replaces the arising of a conditioned perception with its antidote or its opposite

perception. *Anichchānū passie viharathi, niccha sañña pajabathi; Dūkkhānūpassie viharathi, sūkha sañña pajabathi; Anattānūpassie viharathi, attha sañña pajabathi* = *Anichchānūpassie viharathi, niccha sañña pajabathi* = (*An+ichcha+anu+passie vi+harathi, na+iccha sañña pajabathi*). This step means to identify the perception of *niccha* (*sañña*) upon arising of a *rāga* object and get rid of this firmly ingrained *niccha* attitude geared to maintain the desirability of this mental object. One must comprehend from within that *niccha* expectation is not long lasting as it turns into *anichcha*. This penetrative comprehension of the *niccha* attitude on desirability as conditional and cannot be maintained for ever begins to sink in. As practice matures, the strength of the ingrained perception of *niccha* attitude on desirability as stated above begins to collapse gradually and finally gets crushed without room for re-emergence if this practice of *āna-pāna* continued.

Dūkkhānūpassie viharathi, sūkha sañña pajabathi = (*Duk+anū+passie vi+harathi, sūkha + sañña pajabathi*). This means examining how *niccha sañña* which is perceived as *sūkha* (*sañña*) upon its arising, fades away into *dūkkha* (*sañña*). This displeasure is arisen because of one's inability to maintain the attitude of desirability for ever as it transforms. This attitude of *sūkha* fades away into the second guise of *niccha*, which is *dūkkha* or *dvesha*. By comprehending this transformation from desirable to undesirable and how it leads to mental discord (*apriya-amanapa* = *dvesha*) within oneself, will help one to comprehend that there is nothing that can be perceived as desirable and long lasting, as they always end up in inevitable *dūkkha*. The strength of the ingrained perception of attitude of *sūkha* (*sūkha sañña*) as stated above begins to collapse gradually and finally gets crushed without leaving any room for re-emergence if this practice of *āna-pāna* continued.

Anattānūpassie viharathi, attha sañña pajabathi refers to exploration of how *dūkkha sañña* which is perceived upon its arising, fades away and the *citta* lands in bewilderment caused through the feeling of helplessness and powerlessness (*anātha*) against inevitable transformation (*viparināma*). An ignorant mind (*ayonisomanasikara*)

will always perceive and identify with the mental objects as I, me or mine (*attha sañña*) without being aware of their inevitable transformation that is already in progress. This continuous transformation leads to helplessness, powerlessness, bewilderment and depression emanating from the breakdown of the *attha* perception. This outcome directly impacts one's feelings (*assādo*). *Assādo* constitutes the notion of I, me or mine along with the perception of ownership (*maññathavaya*) or the controlling attitude. By comprehending the fact that what is identified as I, me or mine cannot be retained as one wishes because they always subject to transformation. This helps one to comprehend that there is no purpose in holding on to any mental objects and identify with them as I, me or mine. Further, one sees this stance I, me or mine notion as an illusion. There is nothing that lasts a moment. This ingrained conditioned perception of ownership of I, me or mine (*attha sañña*) as stated above begins to collapse gradually and finally gets crushed without leaving any room for re-emergence if the practice of *āna-pāna* continued.

The above practice of *maranānūssathi* can crush all 3 conditioned perceptions of *nichcha*, *sūkha* and *attha* essentially terminating anchored subtle mental perceptions known as *niccha sañña*, *sūkha sañña* and *attha sañña*. Once the uprooting occurs successfully, one will experience it from within. Over time *maranānūssathi* practice will thwart re-emergence of *rāga*, *dvesha* and *moha citta* for good.

Buddhānūssathi

If one fails to complete *maranānūssathi* successfully, then the *buddhānūssathi* will not fall into place. *Buddhānūssathi* is not something that can be coerced into action. It occurs when conditions are favourable. *Maranānūssathi* is a necessary precondition for *buddhānūssathi* that is attained as a result of the successful *maranānūssathi* practice. When *maranānūssathi* has progressed successfully, one will recognize the relief that arises from within.

Nissaranānupassie viharathi, assādan pajabathi; Virāganupassie viharathi, rāgan pajabathi

Nirodānupassie viharathi, samudayan pajabathi; Patinissagānupassie viharathi, sabbupadi pajabathi

Nissaranānupassie viharathi, assādan pajabathi is comprised of a few words and they (*Nissaranā+anupassie; vi+harathi, assādan pajabathi*) mean the following. *Nissarana* = getting unshackled from emotions (*assādo*) through appraisal of cause and effect or letting go with *yonisomanasikaraya*. Depletion of the effect of *assādo* leads to loosening of *ashmimānaya*. *Ashmimānaya* emanates from *ichcha, patichcha, nichcha, abichcha, uddachcha-kukkuchcha, lābichcha, pāpichcha, manichcha*. This means *ashmimanaya* arises as a result of *assādo* or emotions.

Virāganupassie viharathi, rāgan pajabathi= This Magadhi phrase means, *virāga+anupassie + viharathi, rāgan+ pajabathi; viraga*=free of *raga*; *anu*=newly; *passie*= selective discarding; *vi*=separation; *harathi*= cutting off/dropping off, *ragan*= desirability/ craving; *pajabathi*= clarify and uproot or clarify and cut loose. As a result of *maranānussathi*, *raga* arising from *assādo* gets unshackled from the mind while transitioning the mind to become *veetha ragee*.

Nirodānūpassie viharathi, samūdayan pajabathi= This refers to *Niroda+anū+passie; vi+harathi, sam+ūdayan pajabathi; Niroda*=cessation of wheeling thoughts; *anu*= newly; *passie*= selective discarding; *vi*=separation; *harathi*= cutting off/dropping off, *sam*=evolving a relationship through *loba, dvesha and moha*; *udayan*= born *pajabathi*= clarify and uproot or clarify and cut loose. This process results in cessation of new existential relationships for *samsaric* continuity.

Patinissagānupassie viharathi, sabbupadi pajabathi= This means *Pati+nissagga+ anū+passie; vi+harathi; sabbūpadi=sabba+ūpadi; pajabathi*= *Pati*=strongly or deep; *nissagga*=total detachment=letting go based on *yonisomanasikaraya*; *anu*= newly; *passie*= selective discarding; *vi*=separation; *harathi*= cutting off/ dropping off; *sabba+upadi; sabba=all; upadi=grasping*); *pajabathi*= clarify and uproot or clarify and cut loose. This process results in the cessation of all

samsaric continuity for ever by attaining either *Sammā Sam Buddhahood*, *Pascheke Buddhahood* or *Arabantbuddhahood*.

Buddhānussathi has four attributes that get fulfilled by virtue of the *āna pāna sathi samādhi*. When *rāga* and *dvesha* transform into *alobha* and *advasha* and through the collapse of the *nichcha*, *sūkha* and *attha sañña* about the *satva-pudgala* existence as one firm unit along with the world of all *ūpādāya rūpa*, the realistic vision of *anichcha*, *dukkha* and *anatta sañña* begin to get consolidated in the mind and this is the attitudinal transformation that comes about through the *dhammānūddhamma patipada*. If uprooting of these properties has occurred successfully, one will recognize from within that the *rāga* (*lobha*) or *dvesha* tendencies do arise in the mind but they have no impact any longer. This means the *rāga* objects or *dvesha* objects arising in the mind will not lead to wheeling thoughts (*sanchetana*) with propensity to generate intentional actions or *sankhāra*. As a result, they cannot gain the momentum to establish relationships that feed into the *samsāric* existence or compel one to engage in *akaraneeya dhamma*.

Dhammānūddhamma Practice & its Outcomes

An individual who follows the *dhammānūddhamma patipadā* precisely is blessed with *pañña* as *rāga*, *dvesha* and *moha* (*san*) mental defilements are eradicated from the mind. Such a mind operates with *kriya citta* (mind with no *sankhāra* generation) but not driven by *viñāna*. Coordination between sense faculties and endocrine glands do not operate (*āyathikā bavasmin* = *āyathanika ratāva* end in its usual configuration as stated in the *Rathana Sutta* - Snp 2.1; Khp 7) in their usual conditioned manner any longer with *kriya citta*. Fight or flight response as we know in common language loses its potency. Endocrine secretions and *vā*, *pith* and *sam* (*thūndos*) come to a balance strengthening the immune system resulting in good health along with a high defense capacity against pathogens. Once the mind is liberated from *rāga*, *dvesha* and *moha* properties, it occupies mainly mental properties of *mettan*, *karunan*, *mudithan* and *uppekha* exerting least impact on the endocrinal system while brightening the mental sphere. These calming mental properties are very powerful in radiating healing energy as a bright white aura or even at times depicting the colors of the rainbow. This white aura is not only self calming but also has the power to calm others. The healing powers of the white aura can be

radiated into those who are in ill health. An individual who is liberated from *rāga*, *dvāsha* and *moha* can transmit healing energy through the power of *sathyak kriya* (a determined cognitive action based on the power of truth) just with the thought “due to the power of this truth, may all beings heal by ending all existential afflictions” (*æthēna sacca vajjāna - sabba saththā bhavanthū sūkitaththā*). Therefore, an individual with a purified mind cannot be affected by any force comprised of *rāga*, *dvāsha* and *moha* properties. Essentially, these three properties lead to distortions in health as well give rise to life’s vicissitudes. Further, such an individual operates only on the principles of cause and effect and free of indebtedness to others and nature. This process of *dharmānūddhamma patipada* helps one not only to regain excellent mental and physical health but also to live a life full of ethic while enjoying worldly wealth earned through *karaneeya* activities while being aware of *anichcha*, *dukkha* and *anattha*. This is an indication that the erroneous *michchā ditty* (erroneous attitudes or view) of the person has been transformed into *sammā ditty* and attained the mental state of *dharmo sandittiko*. A person who has attained *sammā ditty* and *dharmo sandittiko* states is a noble *ariya* being who is protected by the *dharmā*, which is a natural phenomenon. This is essentially *dharmo haværakekhatti – dharmachāri*.

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